
This new series provides students with an introduction to extra-biblical or para-biblical literature to accompany the Cambridge Bible commentaries. Other volumes deal with Hellenistic Jewish literature, Qumran, rabbinic writings, and the apocryphal texts attached to both Old and New Testaments. The present volume is thus part of a useful teaching collection. It is divided into three parts: Judaism, Christianity, and the pagan background.

The format of the series is, on the whole, helpful. Following the pattern set by the Bible commentaries, the editor provides short quotations from the texts with brief introductions on the authors and notes on obscure references. The section on Judaism is prefaced by an introduction to Jewish history in the period (pp. 3–16). In general, the introductory material is reliable enough, although the book's brevity encourages dogmatic statements which are sometimes somewhat simplified and occasionally may be misleading: that Jews were fervent proselytizers (p. 15), for instance, is at least arguable, and it can hardly be claimed that Christianity imposed no irksome religious taboos (p. 268) when the attitude of the Early Church towards sexual relations is considered.

The essence of the series, however, lies in the choice and organization of the material quoted. In this respect the section on Judaism is exemplary, with pages on Jewish origins, Moses, the Sabbath, food laws, circumcision, proselytism, and governmental attitudes. The two other sections work less well. Too much evidence for pagan attitudes to Christianity comes from Christian authors whose testimony, particularly in writings such as the martyr acts, is more suspect than the editor implies. Even less satisfactory is the section on paganism, for few pagans expressed their religious attitudes in literary form and the requirement of the series to quote texts results in a misleading emphasis on Mithraism, Isis and other mystery cults; to describe ordinary pagan cults, the editor is compelled to intersperse, between only half-relevant quotations, quite long passages containing her own observations. It might have been better to include some of the many Greek inscriptions which record mundane donations to various cults in order to bring out more clearly the function of worship of the gods in the urban society of the Hellenistic and Roman world.

Happily for readers of this Journal, this volume is thus most useful as a source book on the attitudes of classical writers to Judaism. As such it is more easily available to students (at £9.95) than Stern's *Greek and Latin Authors on Jews and Judaism*.

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This volume is a much revised version of a University of Pennsylvania dissertation. It offers a comparative study of tours of hell recorded in seventeen texts. The main areas of interest are the demonstrative explanations of features of hell (i.e. 'This is . . .'), measure for measure punishments and environmental punishments. The